The Non-Subscribing Presbyterian.

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IRISH UNIVERSITY EDUCATION.

By Duket Hall.

Not so very long ago it was impossible for a Presbyterian or a Roman Catholic to obtain a university education in Ireland. Trinity College, Dublin, and the University of Dublin were practically closed to them, and indeed to all who would not accept the creeds of the Church of Ireland. Consequently Northern men seeking to enter one of the learned professions had to go to Scotland for their university education and for their degrees. This was felt to be so great a burden upon the people of Ulster that, early in the last century, the 'Belfast College' was established. In it a complete university education in all departments of knowledge was given, but the college had no power to confer degrees. Its students, though as well educated and as capable as those of Trinity College, Dublin, had to go through life without the privilege of appending to their names the letters which are the hall mark of a good education. In this position were the Presbyterian ministers of two generations past. It was to meet the wants of such as these and to remove a gross injustice that the Queen's University was established about sixty years ago. Absolutely non-sectarian, although providing for the religious instruction of its students by their own spiritual advisers, it was a model institution. It gave all subjects of His Majesty in Ireland the opportunity to get a learned education without interference of pope, priest, bishop, or presbyter, and was a great boon alike to the contemned Presbyterian of the North and the downtrodden Catholic of the South. Strangely enough the Catholics, who should have benefitted most by it, were the cause of its downfall. Insisting that their young men should be educated by those only who had been approved of by the rulers of the Catholic Church in Ireland, the Catholics, within a few years of its establishment deserted the Queen's University and what they chose to call its 'Godless' colleges. To please them the Queen's University was destroyed, and in its place was set up the Royal University, an examining institution, in which practically all appointments are

made on grounds of religion rather than on account of efficiency, and to which students come from the sectarian Catholic colleges as well as from the non-sectarian Queen's Colleges.

Still this does not please the Catholic Church. She wants to have full control of a University, to appoint teachers and examiners approved of by her bishops, and to educate her students within the narrowest influences of Irish Catholicism. Hence it is now proposed to destroy the Royal University and set up in its stead two new universities, one in Belfast and one in Dublin. These are to be 'non-sectarian,' but are to have a Presbyterian and a Roman Catholic 'atmosphere' respectively. In fact the cloven hoof of sectarianism is to be concealed by what our politicians term an 'atmosphere.'

To such a crooked course of action the Catholic Church has given her benediction, because it gains for her rulers money and power from the state, things which could not be got by open and straightforward dealing. On it the Episcopalian head of Trinity College, Dublin, has set the seal of his approval, because it leaves Trinity College, for the present at least, to pursue its course unmolested and unreformed. For it a certain section of the Presbyterian Church is eager, because a Belfast University is to have a Presbyterian 'atmosphere,' and will thus become a valuable asset to the Church. To their credit be it said a large number of influential Presbyterians are determined to stick to the old Presbyterian principle of unsectarian education. Supposing that the present Government succeeds in carrying out this unjust proposal, where will we be? We shall have the higher education of Ireland going on in three religious 'atmospheres.' In Dublin the Catholics will control a University endowed with public money. In Dublin the Episcopalians will, as they do now, control a University endowed by several of the Sovereigns of England with public money. In Belfast the Presbyterians will control a University endowed with public money. In other words, money levied by the taxation of all creeds and classes is to be given to three religious denominations, which will control the whole university education of Ireland. It is true that a man may obtain an education and a degree in any of these universities, no matter what his religious belief may be. He cannot be coerced into the acceptance of a creed to which his conscience objects, as in the old days in the older English and Irish Universities, but he will have to spend his academic life in a Catholic, an Episcopalian, or a Presbyterian 'atmosphere,' whether that 'atmosphere' agrees with him or not.

Had these Churches themselves found the money for the establishment and maintenance of their Universities, it would have been but right that Government should have given them charters. It is only fair that a religious denomination should control the education of its youth, provided that the whole expense of the education is borne by the denomination, but it is a monstrous thing that the control of large sums of public money and the direction of the whole of the higher education of Irishmen in Ireland should be vested in three religious denominations.

During the fight for Catholic Emancipation the Non-Subscribing Presbyterians were the best friends the persecuted Catholics had. They strove manfully for civil and religious liberty. The Catholics of Ireland are now dissatisfied with civil and religious liberty. They do not desire educational equality for all men. They aim at supreme control in a University provided by the state and endowed with public money. It is therefore now the duty of Non-Subscribing Presbyterians to withstand them face to face and uphold the old principle of unsectarian education. We would be untrue to all our traditions were we to allow priestcraft, Catholic or Protestant, to annex the public funds, and to endeavour to dwarf the minds of the rising generation by a one-sided denominational education.

SOCIALISM AND SOCIAL ILLS.

(By Rev. S. H. Mellone, M.A., D.Sc.)

In two previous papers in this journal, we have spoken as if we "held a brief" *for* Socialism. We hold no such brief; but we wish to deal fairly with Socialism, not unfairly

—to induce people to think rationally about it for themselves. Many of the current denunciations of Socialism are obviously insincere, and appeal only to passion and prejudice.

There is a group of so-called "newspapers" published at the present time, which are nothing but unclean rags, manufactured by a corrupt gang who have done their best to poison the British press and disgrace the very name of journalism. Any one who desires proof of this statement should study (not merely glance at) the London *Daily Mail* or *Daily Express*, to mention only two out of many. The wretched hacks who manufacture what fills the pages of such "journals," have recently been patronising Christianity (that is, of course, orthodoxy) and protecting the guileless British public from the base designs of Socialism. If *they* represent the mind of the English people, then God help England!

What we have tried to do here is, first, to show that Socialism is right in objecting to the ruthless and ruinous competition which reigns supreme in the industrial and professional world to-day. Such competition is equally against the teachings of Science and the teachings of Christ. We have also shown that there is no connection between Socialism and Atheism. And now we must emphasise the fact that Socialism is also right in compelling public attention to the great social evils of our day—which are the diseases of civilisation.

Just as the human body may suffer from disease, so what is called the "body politic" of a nation may be diseased. In the time of Christ, the Empire of Rome was suffering from diseases mortal and incurable—it was dying year by year. The civilisation of the western world—and especially of the more advanced countries of Europe and America—is suffering from diseases now, not incurable, but none the less real.

What are the symptoms of these diseases? "Look out upon society, and contrast the gorgeous palaces of the rich with the hovels of the poor, the concentration of wealth in a few hands, while millions grind in wretched penury, while children starve and old people are uncared for, and the homeless thousands tumble into the abyss." Look at the monopolies that profit the few and impoverish the many; the manufacture of paupers at one end and millionaires at the other; children born into the world with the doom of death instead of the promise of life hanging over them; the thousands of "sweated" workers toiling for a starvation wage; the probability of an old age in the poorhouse for nobody knows how many of the workers; the power of the drink traffic that corrupts political life, until it is a real menace to the nation.

It is clear that the Divine Plan of the world includes the possibility of us human beings making mistakes, and very terrible mistakes. We are *allowed* to make mistakes, and *intended* to learn by the consequences of our mistakes.

We cannot turn aside now to ask *why* we are allowed to make mistakes, beyond suggesting that learning by experience, costly though it be, is a training which produces a higher kind of life and character, than if we were "wound up" once for all and set going like clocks made to keep perfect time.

But not only individual persons make mistakes; communities and nations make them, and incur similar penalties. These are mistakes made by people "collectively" in political and social life. The modern civilised world has made them; and hence the "body politic" is diseased.

These social ills, caused as they are by mistakes made collectively, must be cured by collective or public action, by trial, experiment, and above all, by *observing consequences*. This is the importance of social reform. All sound, social reform is a means of cure, hence all schemes, sincerely put forward, demand just and candid examination.

This means thinking. But God gave us brains to use, as much as hands and feet.

If you feel unable to *think enough* to find your way amid the confusion of "cures" that are put forward, then there is one thing you can do which is demanded of all; one offering you can make to the healing of the world—that is, the offering of one clean, brave,

honest life—your own life's work. It will not be wasted; it will be taken into account in the Great Reckoning, when the issues of all the world's struggles and endeavours are gathered in.

In another contribution to this series, we shall try to get at the real meaning which belongs to all forms of Socialism, —the trunk, so to speak, to which all the different branches belong. For twenty-five centuries, Socialism has been before the world as the one sufficient cure for social ills.

Do not say that this one fact proves that there is nothing in Socialism. Such an argument cuts more than one way. The Religion of Jesus has been before the world for twenty centuries; but the world is not yet Christian. The main laws of bodily health have been well known for a long period; but we have not ceased making our bodies ill.

SOME DIFFICULT SAYINGS OF JESUS.

By Rev. H. J. Rossington, M.A., B.D.

MANY careful readers of the New Testament have noted among the recorded sayings of Jesus passages which at first reading aroused their dissent, if not their active opposition. Occasionally a second reading, and a closer attention to the context, have removed the feeling of hostility, and compelled the reader to find a deeper wisdom in the Master's words than that they at first felt should be intended. Made wiser by such experiences, they have realised that it is part of the Teacher's wonderful art to arouse attention, and that this is done far more effectively by enunciating truth in the form of a mental challenge than by the medium of an easy assent. Thus not infrequently a paradox may be employed where a familiar proverb might have been expected. In any such case, the reader who has been compelled to pause and ponder over the thing said, will find that his mind has been more deeply impressed by its truth than if the latter had been easier of acceptance on first acquaintance. Then, too, allowance must ever be made for the fact that Jesus was speaking to Eastern hearers, and naturally used forms of speech which they would readily understand, but which to more matter-of-fact Western thinkers present some difficulty. Those who ignore that fact not uncommonly find in the utterances of Jesus a hard literalism which he probably never intended they should bear, and which were not so understood by his original hearers.

But when such examples have been noted, and elementary difficulties disposed of, there still remain sayings marked not so much by a mental challenge as by an apparent want of feeling. Thus in St. Matthew's Gospel, viii. 22 (R.V.) we meet with the saying, "Follow me, and leave the dead to bury their own dead." It is spoken to a disciple who before taking up his discipleship desired first to go and bury his father. Jesus, as we know, was no ascetic and was not wont to make light of common, everyday duties in the supposed interest of spiritual demands. Rather did he indicate that the way of personal salvation was by the performing and not by the foregoing of daily duties. Hence, some commentators finding the ascetic way of escape closed to them in their endeavour to remove the harshness of utterance meet the difficulty in this way: The dead to whom the task of burial is to be entrusted are those who are spiritually dead. They have received no call to undertake the spiritual service of the Master, and thus are not confronted by conflicting duties. What to the disciple might mean the deferring of an imperative spiritual claim involves in their case no dereliction of a higher duty. But, although this interpretation is feasible it does not remove the difficulty we feel when we view the matter from the standpoint of the disciple. To him the burial of his father would surely suggest itself as a sacred duty; and to leave the latter for others to perform would not clear his own conscience of the charge of neglect.

It is far better to suppose with the most recent commentator that the saying, "Let the dead bury their own dead," was a well-known proverbial saying, meaning "Cut yourself adrift from the past when matters of present

interest call for your whole attention." The application of such a thought to the Gospel is what we should expect from other sayings of Jesus, See, for example, the interesting passage in St. Luke's Gospel, ix. 59-62. The first two verses correspond to St. Matthew viii. 21-22, with this exception that in St. Luke Jesus first gives the command, "Follow me," before the disciple asks permission to go and bury his father. But in St. Luke ix. 61-62, we have a further example of a disciple who, before obeying the Master's call, would fain perform some other duty. Jesus answers him with the enunciation of the same great principle, but on this occasion makes use of another proverb, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." What is the principle at stake in each instance? Briefly this: The Kingdom of God, and he who makes it the centre of his teaching, demands absolute devotion. There must be no divided interests. The past is dead to him who finds his supreme aim in the living present. Granted that there are particular cases upon which the application of the principle seems to bear hard, yet the principle is infinitely more important than they, and must be maintained inviolable. Hence the rich young man who clings to his wealth is not fit for the kingdom, but a later than he showed himself to have grasped the great principle of Christian discipleship when he forgot the things which were behind and pressed forward to the things before.

Parted.

'Tis cold, and the skies are glooming
Above the dark sea-wave;
And the snow-flakes are lightly falling
Upon a little grave.

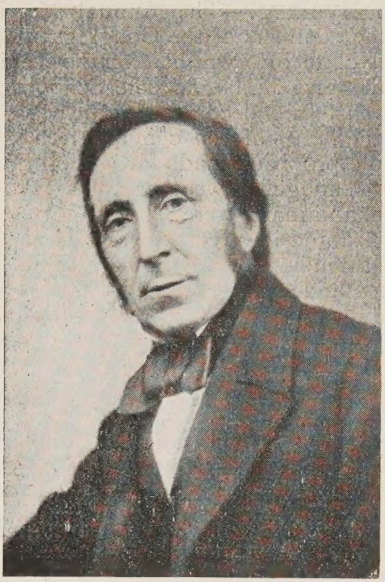
Descend, O Night, in your blackness!
Come forth, O Winds, and rave!
For all the world's joy and brightness
Lie in that little grave.

FREDERIC THOMAS.

REPORT.

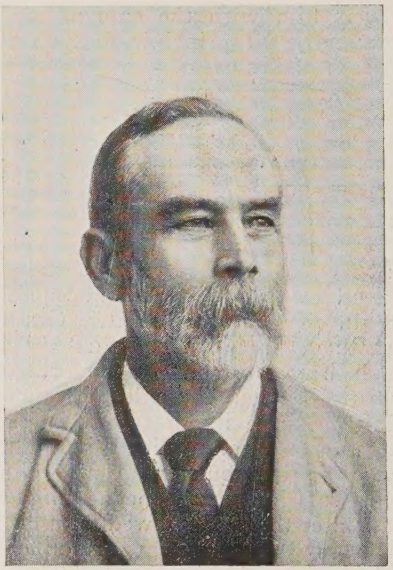
Ballyclare.—The Annual Meeting of the Members of the Congregation of Ballyclare (old), was held on the evening of the 21st January. The Schoolroom was tastefully decorated for the occasion by the ladies of the congregation, and ample provision made for a substantial tea. Though the weather was unfavourable, and many were suffering from influenza and its effects, there was a very fair attendance. About fifty sat down to tea and thoroughly enjoyed the good things provided. After tea the business of the evening commenced by Mr. A. Scott being voted to the chair. The Treasurer's report for the past year was then read, and it appeared from this that a considerable sum had been spent in painting the outside, and painting and decorating the inside of the Meeting House and Schoolroom. Notwithstanding this expenditure a substantial balance still remained in hand. It may also be mentioned in this connection that a considerable sum, subscribed by members only (though not shown on current account), had been expended on a handsome Marble Tablet erected in the Church to the memory of the Misses Hetherington, who had always taken a deep interest in everything pertaining to the welfare of the Church. A long and varied programme, consisting of anthem, glees, solos, part songs and recitations, in which the choir and Sunday School children took part, followed, and much appreciation of several of the items was heartily expressed. Selections on the Phonograph were also given at intervals during the evening. At the end of the first part of the programme, Rev. Wm. Fielding distributed the prizes won by the scholars at the Sunday School for regular attendance during the past year, and reminded them once again that such handsome and valuable books could not have been presented but for the generous aid given by Mrs. Bulmer and Mrs. Logan. After a distribution of fruit, the programme was proceeded with, and a very enjoyable evening's entertainment was brought to a close by all joining in singing the National Anthem.

THREE GENERATIONS OF IRISH NATURALISTS.



ROBERT PATTERSON, F.R.S., M.R.I.A.
(1802—1872.)

To the older Unitarians, more particularly members of the First Church, Rosemary St. and Holywood congregations, this portrait will recall the features of one who occupied a very prominent place in the local literary and scientific life of his time. But his fame was much more than local, as the notice in the *Dictionary of National Biography* amply attests. Born in Belfast in 1802, he was the eldest son of Robert Patterson (who founded the hardware business, still bearing his name, in 1786, and whose name appears in the roll of members of the First Church in 1790), and entered his father's business in 1818. His scientific tastes were shown at an early age, for in 1821 he was one of the seven founders of the Belfast Natural History Society. His chief published works were, "The Insects mentioned in Shakespere," "Zoology for Schools," in two parts, and "First Steps to Zoology." These last, still known as "Patterson's Zoology," undoubtedly did a great deal to spread and popularise the study of Natural History. As a recognition of his useful work, he was elected a Fellow of the Royal Society in 1859, having previously become a Member of the Royal Irish Academy. In 1833 he married Mary Elizabeth Ferrar, a member of the well-known Ferrar family of Limerick and Little Gidding, a lady of great literary culture and ability, by whom he had a numerous family. For many years he spent the summer months at Marino, and so became connected with the Holywood congregation. He died universally beloved and respected on the 14th February, 1872.



SIR ROBERT LLOYD PATTERSON, D.L., J.P., F.L.S.
(1836—1906.)

The third son of the above was born in Belfast in 1836, and soon developed his father's literary and scientific tastes. Although closely engaged in business, he found time to cultivate his various hobbies and soon made himself an authority in local ornithology. He was the author of "The Birds, Fishes, and Cetacea of Belfast Lough," now in its second edition, as well as numerous papers and articles on literary and commercial subjects. His close connection with the Belfast Chamber of Commerce extended over forty years and he was twice President—in 1880 and 1895. In

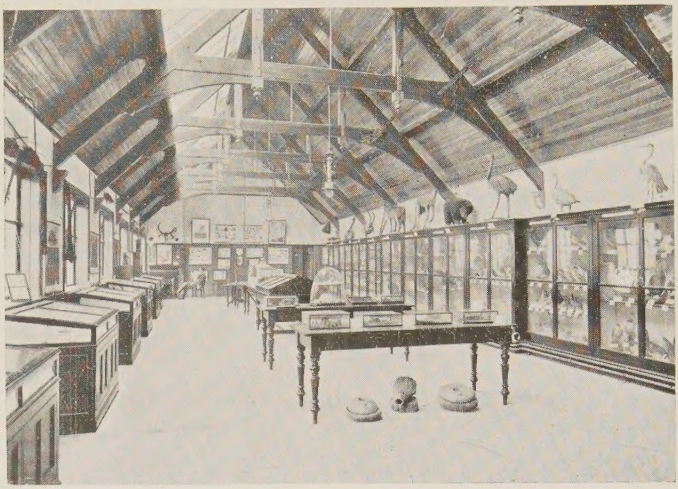
recognition of his services to the commercial life of Belfast, he received the honour of knighthood in 1902. Twice President of the Belfast Natural History and Philosophical Society, he utilized the leisure of his later years in frequent communications to scientific journals, and was keenly interested in Natural History to the last. He also made a large collection of valuable pictures, which by his will are ultimately to become the property of the citizens of Belfast. In his youth he was a member of Rosemary Street Church, but coming to live in Holywood, on his marriage in 1861, he joined the Unitarian Church there, then ministered to by the late Rev. C. J. McAlester. He was a fellow of the Linnean Society and a member of the British Ornithologists' Union. His death took place at his residence, Croft House, Holywood, on 29th January, 1906.

ROBERT PATTERSON, F.L.S., F.Z.S., M.R.I.A.
(1863—.)

Eldest grandson of the above Fellow of the Royal Society, son of Richard Patterson, J.P., and nephew of the late Sir R. Lloyd Patterson, Mr. Robt. Patterson has inherited the literary and scientific tastes of his family. Born in Holywood forty-four years ago, he was educated by the late Rev. C. J. Mc Alester, and afterwards at University College School, London. He entered his father's business in 1880, but has found time to carry on the scientific traditions of the family in his leisure hours. His tastes are sufficiently indicated by the positions he holds in local scientific circles. He is President of the Belfast Naturalists' Field Club, a Vice-President of the Belfast Natural History and Philosophical Society, Secretary and Treasurer of the Ulster Fisheries' and Biology Association, which he took a leading part in founding, and Hon. Curator of the Patterson Museum. Mr. Patterson is one of the Editors of the *Irish Naturalist*, and for over five years has written and edited a weekly column of "Nature Notes" in the *Northern Whig*, besides being on the reviewing staff of that paper. When the British Association met in Belfast in 1902, he was appointed one of the Secretaries of the Zoological section (a position filled by his grandfather in the fifties), and he was the author of the articles on the Vertebrates of Down and Antrim, in the Guide published for that meeting by the local Field Club. Mr. Patterson is a Fellow of the Linnean Society of London and the Zoological Society of London, a Member of the Royal Irish Academy, and the British Ornithologists' Union. For seventeen years Mr. Patterson was a member of the First Church, Rosemary St., being on the Committee; and was Treasurer of the Institute of Faith and Science for many years. He is a Trustee of the First Church property, and is now a member of the Holywood congregation.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

My friends have come to me unsought; the great God gave them to me. High thanks I owe you, excellent friends, who carry out the world for me to new and noble depths, and enlarge the meaning of all my thoughts. *Emerson.*



THE PATTERSON MUSEUM.

This Museum is in the People's Palace, Donegall Road, Belfast, and it has been so named after the late Robert Patterson, F.R.S. It contains many specimens of birds and mammals given by the late Sir R. Lloyd Patterson, and it was entirely organised and arranged by Mr. Robert Patterson, at the request of the Committee of the Cripples' Institutes. Several thousand specimens are exhibited, and the labelling is a special and noteworthy feature. An effort has been made to give some account of every specimen in plain English; while maps showing the distribution in the world are added in the case of the birds. There are over 1,200 explanatory labels and maps. The Museum has been made as educational as possible, and Mr. Patterson will be glad to conduct schools through the Museum and give explanatory talks on the various groups at any time, by previous arrangement. Many schools have already visited the Museum with much pleasure and profit. The building is open free on certain week-days, but free admission can be had at all times on application to the Manager of the Cripples' Institutes. It is much better, however, to secure the services of the Hon. Curator as he naturally knows most about the arrangement of the cases and the best things to see.

REPORTS.

Belfast: York Street.—On Feb. 4th, the Annual Social Meeting of the Sunday School was held in the Lecture Hall. There was a larger attendance than was expected. After tea the chair was occupied by Rev. A. O. Ashworth, who addressed those present on the importance of training little people carefully under religious influences and high moral associations, so that in later years they may be loyal to the principles which Non-Subscribing Presbyterians so highly value. He also referred to the examination in Bible knowledge to be conducted in the Sunday Schools of our connection in the North of Ireland, and commended parents to take interest in their children's preparation for this work, and afterwards distributed the prizes, in doing which he deprecated the use of fancy bound books with indifferent contents. Each prize winner got three books by Mrs. Humphrey Ward and similar writers. The rest of the evening was taken up by a programme of music, recitations, &c., by the scholars, and subsequently games were indulged in, and an exceedingly enjoyable evening was greatly appreciated, the young people being very reluctant to leave when even the night was far spent.

Belfast First Church.—The annual concert in aid of the Sunday school library and Dorcas society of Rosemary St. Church was held in the Central Hall, on Wednesday, Feb. 12th. There was a large attendance. The different items were admirably selected, and there was not a dull moment from first to last. Miss Isa Moore was heard to advantage in "A Barque at Midnight" and the "Waltz Song," while "A Song of Andalusia" was loudly applauded. Miss Moore also took part with Mr. M'Anally in the duet, "The Swing Song." Mr. M'Anally was encored for his spirited rendering of "Time was I roved the mountains" and the "Border Ballad." Miss Morton did full justice to "O that we two were Maying," "The Leaves and the Wind," and "Down here the lilacs fade." Mr. James Laird sang in telling fashion "My old Shako" and "The Bandolero." Some pleasant numbers were given by Mr. Cassidy, who also took part with Miss Moore, Miss Morton and Mr. M'Anally in a couple of enjoyable quartets, "Strange Adventure" and "Three Doughtie Men." Miss Annie Bratten with Mr. J. Laird sang the quaint old duet "The Keys of Heaven," and she and Miss Mollie Still were encored for their rendering of "O'er the Hawthorn Hedge." Mr. Arthur Davis, F.R.C.O., who was the pianist, displayed brilliant technique and insight in Chopin's "Polonaise in A flat" and Liszt's "Rigoletto Fantasie."

Downpatrick.—Members and friends of Downpatrick Presbyterian Non-Subscribing Church on a recent date had an entertainment in the Manse Schoolroom. The place was packed, and a tasteful scheme of decoration with flags and evergreens imparted to the room a very picturesque appearance. The decorations and platform were voluntarily provided by Mr. Jas. Dickson, Scotch Street, to whom the thanks of all are due. The esteemed minister, Rev. M. S. Dunbar, occupied the chair. The programme opened with a piano solo ably played by Miss Madine. Mr. Jas. Dickson kindly gave a number of selections on the gramophone. Miss Maggie Hogg sang very sweetly 'The Worst Girl in School.' Mr. T. Hastings recited 'Mrs. Twigglety,' 'The Wee Shop,' and 'Comrades,' in his usual excellent style, the humour of the pieces being much enjoyed. Mr. George Crickard sang with dramatic power 'The Veteran Song' and 'Tatters'; and other much appreciated vocal items were: 'Ever so Far Away' and 'When the Heart is Young,' by Miss Boomer, Belfast; 'Afton Water,' Mr. J. Newman; 'The Rainbow,' Miss Madine; 'Ireland' and 'Mona,' Miss Love; 'Down the Vale,' Mr. Dunbar. Mr. H. W. Kelly was extremely fetching in 'Fred, Tell Them to Stop,' 'The Parson and the Clerk,' and 'The Twi-Twi-Twilight.' Miss Bruce Neill played an inspiriting piano solo. A whimsical sketch, entitled 'Women's Rights,' evoked much laughter, the following taking the characters: Misses M. M'Cullough, L. Love, A. Chambers, M. Cochrane and L. Madine, the two latter afterwards figuring in a dialogue, 'A Niece by Marriage.' which won hearty plaudits. During the evening the piano accompaniments were ably played by Mrs. Dunbar and Miss Crickard. The utmost good humour prevailed, and the National Anthem brought the proceedings to a close.

Holywood.—Very well attended Meetings of the Holywood Total Abstinence Society were held in the Schoolroom of the First Presbyterian (Non-Subscribing) Church, on January 14th and February 11th. At the former the Rev. Thomas Dunkerley, B.A., gave a most interesting address on "America," and musical items were contributed by Miss and the Messrs. Hunter and Mr. S. M'Crum, while Miss May Patterson gave some capital recitations. At the February Meeting the chair was taken by Dr. Mellone, and the proceedings opened with prayer by the Rev. G. M. Clarke, Minister of the Methodist Church. The Rev. S. W. Chambers, B.A., the recently appointed Minister of Bangor Road Presbyterian Church, gave an earnest and practical address on temperance. There was a crowded attendance to welcome him on his first appearance at one of the meetings of this, the oldest Temperance Society in Holywood. The musical part of the programme consisted of songs by Miss Dickey, and violin and whistling solos

by Miss Maud Rea, the accompaniments being played by Mrs. Fry and Miss Kemp.

Moneyrea.—A very successful Children's Party, in connection with the Sunday School, was held on Friday Evening, January 10th, and there was a large attendance of parents. After tea, the chair was occupied by the Rev. G. J. Slipper, who introduced a musical programme, including an operetta, entitled "Cinderella," which was very creditably performed by the Scholars, under the direction of Mrs. Slipper. Miss Boucher took the part of Cinderella, and the Misses Turkington and C. Lappin personated the Sisters Crosspatch and Proudie, Master Hugh Hogg was the dashing Prince, and Masters Bob Turkington and J. Bryce, the Courtiers. The other parts were taken as follows:—Herald, Master W. Clifford; Fairy God-Mother, Miss B. Copeland; and Fairies, Misses E. Slipper, Huddleston, Bryce and Jordan. During an interval in the programme, the distribution of prizes was made by Mr. A. Kennedy Stewart, who gave the scholars a very practical address. The second part of the programme consisted of songs and readings, by Miss Lamont, Miss Kennedy, Mr. T. J. Miller and Mr. John Boucher. Games, &c., followed, and the meeting closed with the singing of Auld Lang Syne, in which all joined. A most enjoyable evening was spent, and much credit is due to the Misses Minnis, Porter, Maxwell, Miscampbell, Orr, Huddleston, J. & E. Abernethy, who kindly acted as tea-makers.

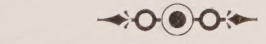
On Wednesday evening, January 15th, a meeting of the members of the congregation was held in the Schoolroom, for the purpose of making presentations to the Rev. G. J. and Mrs. Slipper. Tea was dispensed by the Ladies' Committee to a large company, after which Mr. S. M'K. Turkington presided. The chairman called upon Miss Minnis to read the address, expressive of goodwill and appreciation, and Mrs. Robert Kennedy presented Mr. Slipper with a Silk Pulpit Gown, on behalf of the ladies of the congregation. Mrs. Hugh Frame was next asked to read an address to Mrs. Slipper, couched in like terms of appreciation of her services in Church and Sunday School, and Miss Jane Orr presented a Tea Service on behalf of the ladies of the congregation. Both Mr. and Mrs. Slipper returned thanks for the gifts, and especially for the expression of esteem and goodwill, after which addresses were delivered by Rev. Thos. Dunkerley, of Comber, Rev. W. K. M'Lernon, of Ballygowan, and Mr. A. Kennedy Stewart. A very enjoyable programme was rendered by the scholars, under the direction of Mr. T. J. Millen, the principal of the Moneyrea National School, and an earnest worker in the Church. A vote of thanks to the chairman, tea-makers, and all who had contributed to the evening's enjoyment, was proposed by Mr. Slipper, seconded by Mr. J. Lamont (chairman of Church Committee), and the meeting was closed with the Benediction.

A Public Meeting was held on Monday Evening, February 17th, under the auspices of the United Temperance Guild in Moneyrea Schoolroom. There was a fair attendance and tea was served from 7 till 8 o'clock, when the President, Rev. G. J. Slipper, presided. After devotional exercises and preliminary business of the Guild had been transacted, an interesting programme of music was rendered by several Belfast friends, under the direction of Mr. W. H. Wood (late organist of the First Presbyterian Church, Belfast), and addresses were also given by the Rev. H. J. Rossington, M.A., Belfast, and Mr. G. London Ward, of the Irish Temperance League. Several pledges were signed during the proceedings.

Mountpottinger. — The Annual Soiree and Prize Distribution was held on Thursday, January 9th, when as is usual on these occasions there was a large and happy gathering. First place in the proceedings is always given to satisfying the appetites of the children, and judging from the rapid disappearance of the good things provided those appetites were healthy. After tea came the prize distribution, followed by an entertainment which was very much enjoyed by both the young folks and their elders. Gifts from a Christmas Tree were distributed by a benevolent looking "Father Christmas."

Rademon.—The Annual Social in connection with the Total Abstinence Society was held here on Friday evening, January 3rd. The weather proving favourable, the schoolroom was filled to its utmost capacity. Tea and its accompaniments were dispensed by the ladies, assisted by willing stewards. Afterwards the chair was taken by the Minister, and a varied and interesting programme was submitted. Many songs and recitations were contributed by the young people, and a couple of short dialogues, in which some twelve children took part, added greatly to the enjoyment. The object of the meeting was kept to the front by the chairman, who, in an address, strongly pleaded with the large audience to begin the year by taking the pledge, and so add their influence to the side of Total Abstinence. Nine or ten names were given in response. After ten o'clock fruit was handed round and eagerly received. The floor was then cleared, and to the strains of the violin dancing was commenced, and till midnight there was no cessation. The singing of the National Anthem brought to a close one of the most successful of the many pleasant meetings held under the auspices of the Total Abstinence Society.

Templepatrick.—On Friday evg., the 14th February, an entertainment and prize distribution in connection with the Day and Sunday Schools, was held in the Roughfort National School. The proceedings began at 7 o'clock, and the room was full to its utmost capacity. Rev. A. Turner presided, and directed the entertainment through a long and varied programme. Recitations were given by scholars as follows: Lizzie Parker, Minnie M'Keen, Sarah J. Barnett, Eva Parker and Saml. Barnett. Fraulein Heiz, of Basle, delighted the audience with two pieces in her native German, "Wilhelm Tell" and "Der Erl Konig"; and Master Wilfrid Orr in his own inimitable style sang the humorous Irish song "Drumconagher." Other songs, all of which were enthusiastically received, were "Silver Threads among the Gold" and "Believe me if all," by Mrs. Nesbitt; "Mona" and "The Flight of Ages," by Mr. Nesbitt; "The Professional" and "The Vales of Arklow," by Miss Kennedy. Miss B. Orr played with considerable ability a violin solo, "Introduction Polonaise," by Carl Bohm. At the prize distribution, Mrs. Orr of Templepatrick kindly officiating, books and toys were presented to about fifty children, and it is noteworthy that of these prizes, six were earned by children who, during the past year, had made at least forty attendances at Church. Refreshments were not forgotten, Mrs. Turner having supplied sweets; Miss Getty, buns; and Mr. Samuel Ritchie, oranges. The item of the programme looked forward to with eager anticipation was an Operetta, entitled "Cinderella." For this play great preparations had been made, and under the able management and guidance of Miss Getty, the performance was pronounced an unqualified success. The staging of the piece was admirably carried out, and the dresses, over which much time had been spent, were all in character. Miss B. Orr appeared in the title-role and sang sweetly the tuneful songs entrusted to her, and her acting also showed great appreciation of the part. Miss Mary Turner was seen to advantage as Fairy Godmother; and the Misses Lizzie Jameson and Sarah M'Caig excelled themselves in the parts of the cross sisters. The four fairies, Sarah J. Barnett, Mary Webb, Elsie Reid and Eva Parker, looked very pretty in their white dress and glittering tinsel, and especially so when dancing the fairy dance. Masters Harry and Samuel Barnett were quite equal to their parts, as courtiers; Master H. Turner as Prince Charming played the part well; and Master A. C. Turner received commendation for his able interpretation of the part of Herald. The evening concluded with the singing of the National Anthem.



The object of life is to be happy; the place to be happy is here; the time to be happy is now; and the way to be happy is to make others happy.

Ingersoll.

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